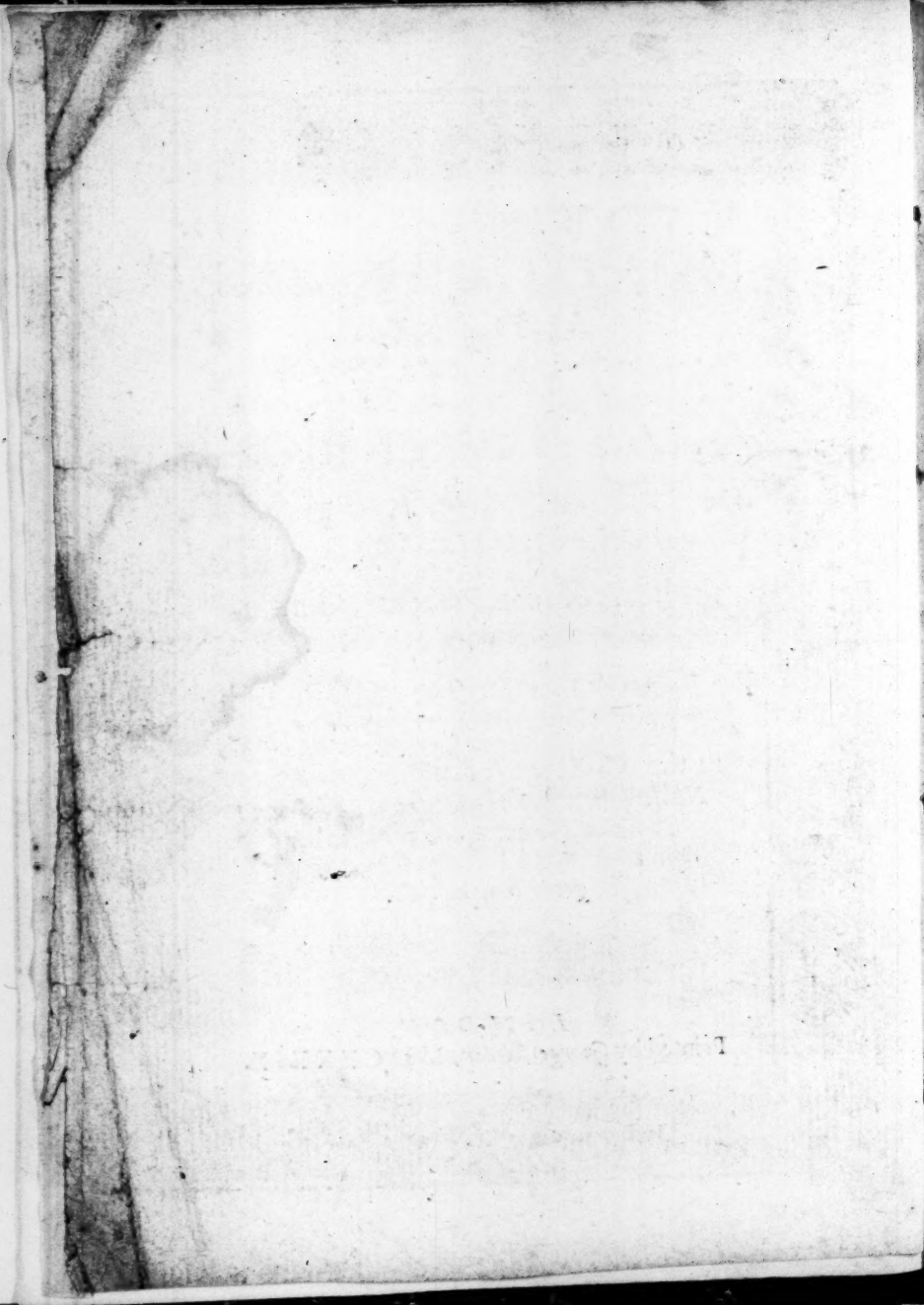


A
MOST CERTAINE
AND TRVE
RELATION
OF A STRANGE MON-
STER OR SERPENT
Found in the left Ventricle of
the heart of IOHN PENNANT, Gentle-
man, of the age of 11. yeares.

By *Edward May* Doctor of Philosophy
and *Physick*, and professor Elect of them,
in the Colledge of the Academy of
Noble-men, called the Musaeum Minerva:
Physitian also extraordinary unto her
most Sacred Majesty, *Queene of*
great Brittainy, &c.



LONDON.
Printed by *George Miller*, MDCXXXIX.





TO THE
RIGHT HONOV-
RABLE LORD AND
highly renowned Peere of this
Kingdome, *EDWARD*
Earle of Dorset, &c. Knight of the most
Noble order of the garter, Lord
High Chamberlaine unto her most
Soveraigne Majesty, *QUEENE* of
great Brittain, &c. And one
of the Lords of his Majesties
most honourable privy
Councell.

Edward May wisheth all health and glory.

My LORD,

FOR this Treatise I seeke
no patronage, for if the
Relation and the Author
cannot defend them-
selves, let them both
suffer. A Swallow flies
better then a Swanne, though his wing be
lesse: And one little Diamond will buy 17. of
those

The Epistle Dedicatory.

those stones that were drawn to S. Pauls Church of 17. Tunnes : yet whether this Description of mine be good, or great, worthy or otherwise, it is not dedicated to your Honour as a matter presuming towards your worth, or presence, but as a publike obligation in the face of the world, of my future and more solid gratitude : You have honoured me before the Noble Peeres, and highest Counsellors of the Kingdome : You have otherwise done me reall favours, what am I, or what is in me that you have not conquered? and not by these benefits to me only, but these many yeares my observations of your most Noble nature, your more then humane partes, your vast and incredible comprehension of all things, both essentiall and accidentall to your place and dignity . Your innumerable merits and that universall acclamation of all men whatsoever, have made me, more your humble servant then you know, and when after a short space God shall give me to sit a little quiet, tending mine own affaires, your Lordship shall see, not by my writings but by my doings, that I am more your Lordships then any French or thrice devoted servant. A




A Preface to the Reader.



W^Hat my designes are in the *pub-
lishing* of this *History*, the
Reader may finde every where
in it, to be no other then the
Conservation of the workes of
God, and nature, and *preservation* of men:
but for the *Printing* of it in English, I have
neither end nor intent: For these two yeares
it hath beene neglected by me, and perused
up and downe in the hands of the best, and
best learned, who have desired satisfaction,
touching so rare an ostent: for the young
Gentleman in whom it was found, deceased
the 6th. of *October*, in the yeare of our Lord,
1637. My intention in this Description was
for the Continent, and not for our Islands only,
wherefore J stayed my hand till some oppor-
tunity to publish some other Latine Treatises
of mine owne with it; which many yeares
have beene desired: But now this being still
out of my hands, and licensed for the presse
before any notice given me; for the satisfaction
of our own nation, and for the benefit of them
who desired the printing of it, I have freely
given way to pleasure any who shall desire to
read it: wherefore if *Platonicall* and speci-
ficall Ideas doe correspond: and the readers
honest mind answer my sincere truth and good
wishes, I have my end.



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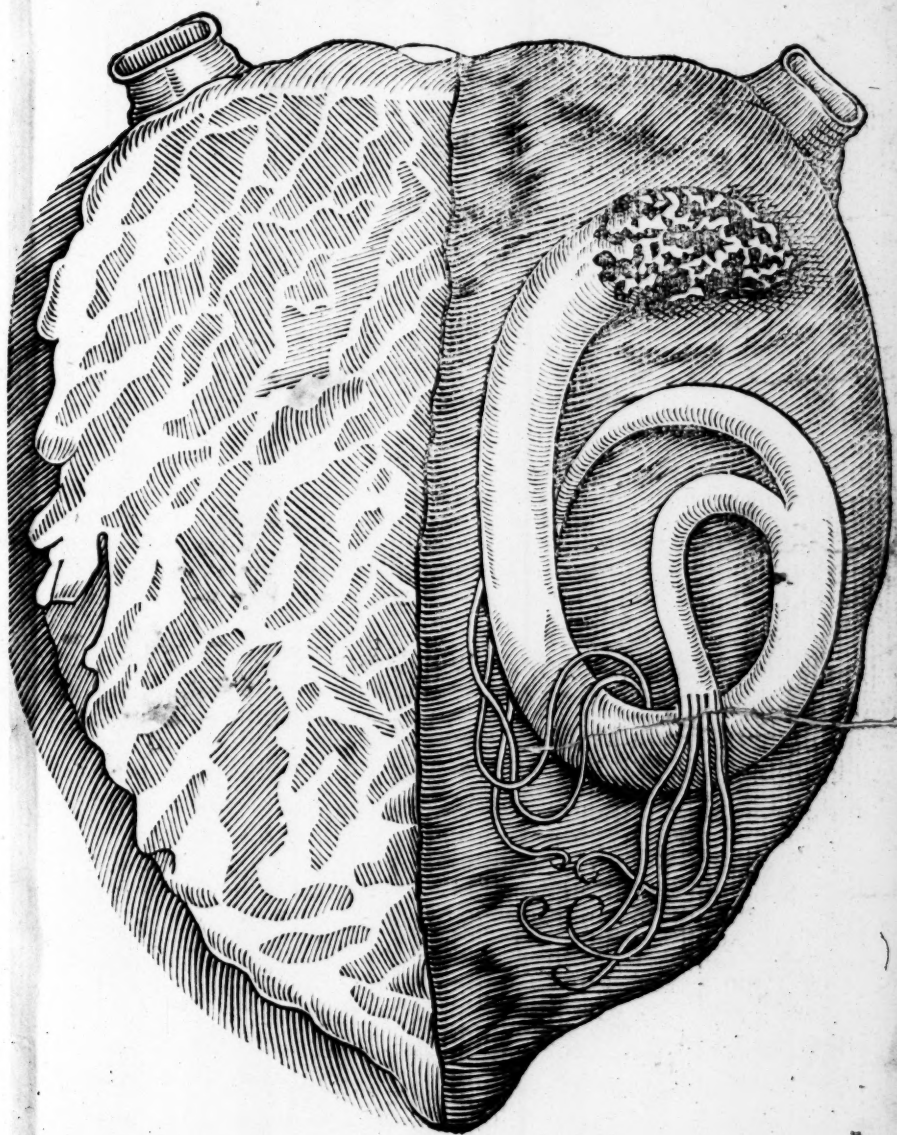
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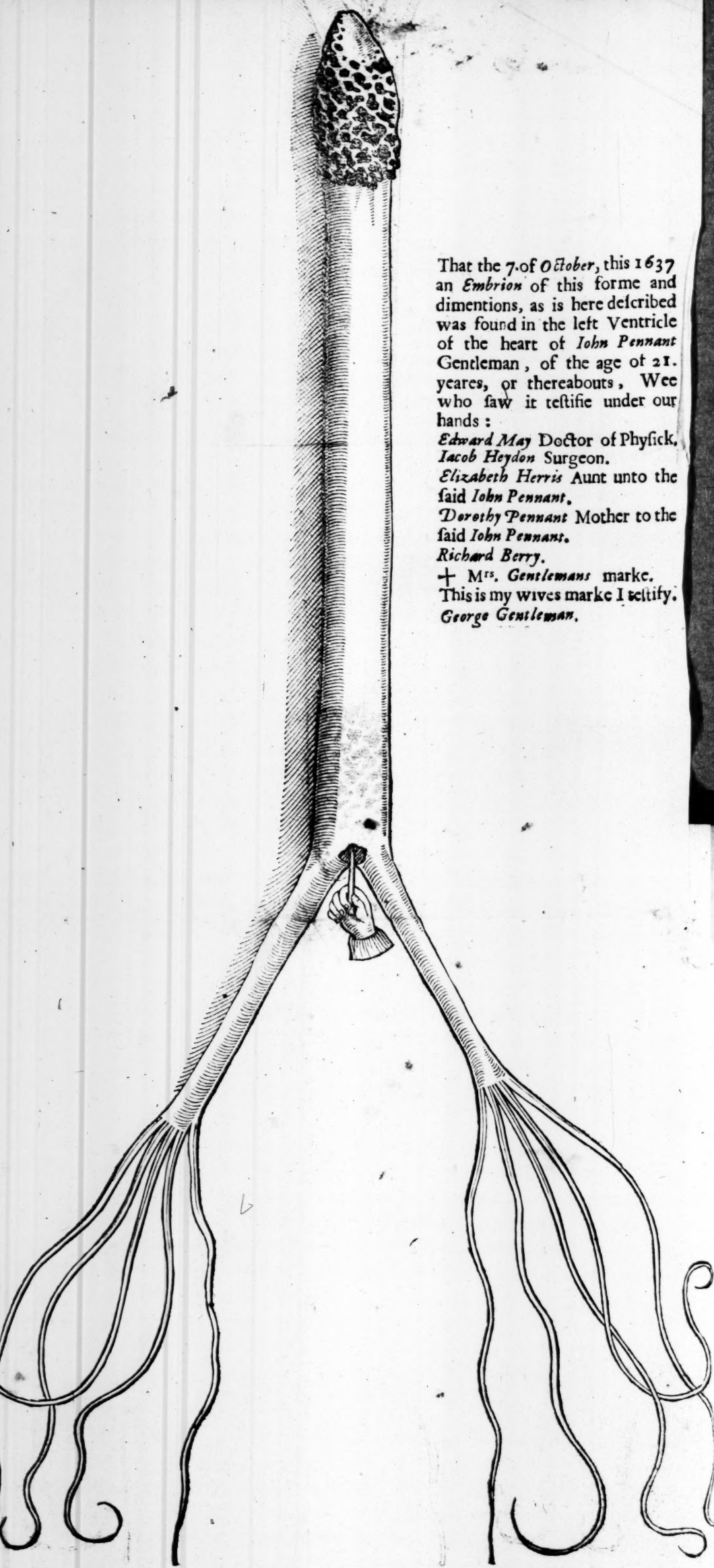
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Errata.

Page 2. lin. 12. put into. p. 4. l. 37. read Caprizant. l. 38. open. p. 13. l. 15. Aorta. p. 14. l. 16. yet p. 19. l. 3. conuenit conciliata. p. 17. l. 15. Kiranides. p. 18. l. 7. discovered. 32. l. 14. Regulum flammul. 21. offensionator.





That the 7. of *October*, this 1637
an *Embrión* of this forme and
dimentions, as is here described
was found in the left Ventricle
of the heart of *John Pennant*
Gentleman, of the age of 21.
yeares, or thereabouts, Wee
who saw it testifie under our
hands:

Edward May Doctor of Physick,
Jacob Heydon Surgeon.

Elizabeth Herris Aunt unto the
said *John Pennant*.

Dorothy Pennant Mother to the
said *John Pennant*.

Richard Berry.

+ *M^{rs}. Gentlemans* marke.

This is my wives marke I testify.
George Gentleman.



TO THE RIGHT
 WORSHIPFULL SIR
THEODORE MAHERNE
 KNIGHT, CHIEFE PHY-
 SITIAN UNTO HIS MOST
 Sovereigne Majesty, KING
of great Brittainy, &c.

Edward May wisheth all health.

§. I.

SIR,



Mong those many favours
 you have afforded me,
 your private, sweet, most
 familiar and long Collo-
 quies with me have been
 singular : While you lay-
 ing aside important af-
 faires, out of an admirable candour and love
 to Learning, (in which few excell you)
 vouchsafe sometimes to treat with me

B

concer-

concerning occult *Philosophy* and most sacred medicines : In one of which meetings, as I had laid open what I had found in the *Sinister Ventricle* of the heart of a young Gentleman, which you desired me to describe while the *Species* were yet fresh in my memory, as others many both Physitians and Friends have done also: So here I have done it: And do first communicate it unto your selfe, as a small τεκμήριον of my certaine knowledge of your great and admirable perfections in many Sciences, necessary him who is Physitian to Princes ; and of my singular estimation of them: As also to sow some seeds of future Discourses, both new and worthy of that saving and divine Magick which we both profess: Well knowing that good use may be made of this History by all Physitians, and profit unto many, as I have partly declared in the Subsequents.

It is an ostent and prodigy, strange and incredible which I am to paint: And if in many Physitians of best esteeme, and sincerity I had not found Relations very like it, mine owne heart would not have given credit to mine owne eyes and hands when first I found it : But you have found one like it in the heart of a Noble Lord; but when you have seen this, I shall know whether so grown, or of this forme, or otherwise: Let the Vulgar and Ignorant, beleieve it, or not beleieve it, Physitians and knowing men (as you do) will
receive

receive it: And therefore briefly the certaine History and true Relation is this.

§. 2.

HHe seventh of *October* this yeare current, 1637. the Lady *Herris* wife unto Sir *Francis Herris* Knight, came unto me and desired that I would bring a *Surgeon* with me, to dissect the body of her Nephew *John Pennant*, the night before deceased, to satisfie his friends concerning the causes of his long sicknesse and of his death: And that his mother, to whom my selfe had once or twice given helpe some yeares before concerning the Stone, might be ascertained whether her Sonne died of the Stone or no? Upon which intreaty I sent for Master *Jacob Heydon Surgeon*, dwelling against the *Castle Taverne* behind *St. Clements Church* in the *Strand*, who with his Man-Servant came unto me: And in a word we went to the house and Chamber where the dead man lay: We dissected the naturall Region and found the bladder of the young man full of purulent and ulcerous matter: The upper parts of it broken, and all of it rotten: The right kidney quite consumed, the left tumified as big as any two kidneys, and full of sanious matter: All the inward and carnosse parts eaten away & nothing remaining but exteriour skins.

No where did we find in his body either

Stone or gravell. The Spleen and Liver not affected in any discernable degree, only part of the Liver was growne unto the Costall membranes, by reason of his writing profession.

* Here those men may be handsomely questioned (who say that the pulse is nothing else but the impulse, of blood into the Arteries or the Systole of the heart) what was become of the pulse in this man all the while that the whole blood betooke it selfe into the heart, here was either a living man without pulse, or pulse without the Systole of the heart. For what could the arteries receive where nothing was to be received?

or how could there be pulse where was no impulse into the arteries? The pulse then doubtlesse is from another cause, and is a farre other matter then most men conceive: for there are in a sound man 4450 pulsations in an houre, in a sicke man sometimes in some percute fevers and diseases above 35600, and more, which cannot be from so many severall expressions and receptions of blood; for it is impossible the heart should make compression, and the arteries apertion, so often in that space. Nay in *Dirot: Capizant.* and other inordinate pulses, diverse pulses strike in lesse space then the mouth of an artery can goe, much more then in lesse times then it can open, shut, and open againe, which 3. acts are requisite to the beginning of a second pulse. But of this I have largely treated in my 3. Booke *De Febribus.*

Wee ascending to the Vitall Region, found the Lungs reasonable good, the heart more globose and dilated, then long; the right Ventricle of an ashe colour shrivelled, and wrinkled like a leather purse without money, and not anything at all in it: the *Pericardium*, and Nervous Membrane, which conteyneth that illustrious liquour of the Lungs, in which the heart doth bath its selfe, was quite dried also: The left Ventricle of the heart, being felt by the Surgions hand, appeared to him to be as hard as a stone, and much greater then the right: which upon the first sight gave us some cause of wonder, seeing (as you know) the right Ventricle is much greater then the left: Wherefore I wished M. *Heydon* to make incision, upon which issued out a very great quantity of blood; and to speake the whole verity, all the blood that was in his body left, was gathered to the left Ventricle, and contayned in it *

No sooner was that Ventricle emptied, but M. *Heydon* still complaining of the greatnesse and hardnesse of the same, my selfe seeing to neglect his words, because the left Ventricle is thrice as thicke of flesh as the right is in sound men for conservation of Vitall Spirits; I directed him to another disquisition: but he keeping his hand still upon the heart, would not leave it, but said againe that it was of a strange greatnesse and hardnesse; whereupon I desired him to cut the Orifice wider: by which meanes we presently perceived a carnouse substance, as it seemed to us wreathed together in foldes like a worme or Serpent, the selfe same forme expressed in the first *Iconography*: at which we both much wondred, and I intreated him to seperate it from the heart, which he did, and wee carryed it from the body to the window, and there layed it out, in those just dimensions which are here expressed in the second figure.

The body was white of the very colour of the whitest skin of mans body: but the skin was bright and shining, as if it had beene varnished over; the head all bloody, and so like the head of a Serpent, that the Lady *Herris* then shivered to see it, and since hath often spoken it, that she was inwardly troubled at it, because the head of it was so truly like the head of a Snake.

The thighs and branches were of flesh

colour, as also all these fibres, strings, nerves, or whatsoever else they were.

After much contemplation and conjectures what strange thing that part of the heart had brought forth unto us, I resolved to try the certainty, and to make full exploration, both for mine owne experience and satisfaction, as also to give true testimony to others that should heare of it: And thereupon I searched all parts of it, to finde whether it were a pituitose and bloody Collection, or the like: Or a true organicall body, and Conception: J first searched the head and found it of a thicke substance, bloody and glandulous about the necke, somewhat broken, (as J conceived) by a sudden or violent separation of it from the heart, which yet seemed to me to come from it easily enough.

The body I searched likewise with a bodkin betweene the Leggs or Thighs, and I found it perforate, or hollow, and a solid body, to the very length of a silver bodkin, as is here described: At which the Spectators wondered. And as not crediting me, some of them tooke the bodkin after me, made triall themselves, and remained satisfied, that there was a gut, Veine or Artery, or some such Analogicall thing that was to serve that Monster for uses naturall: Amongst whom the Lady *Herris* and the Surgian made tryall after me with their

their owne hands, and have given their hands that this Relation is true. This Lady dwelleth at the signe of the Sugar loafe in *S. James street* in the *Convent Garden*.

§. 3.

THis strange and monstrous Embryon borne in the laid Ventricle, which as *Hippocrates* saith is nourished neither with meane nor drinke, *Sed purâ & illustri substantia*, taking aliment from the blood purified out of the next Cisterne; made mee (importuned with other occasions then) to leave this new and rare Spectacle in the charge of the Surgion, who had a great desire to conserve it, had not the Mother desired that it should be buried where it was borne; saying and repeating, *As it came with him, so it shall goe with him*: Wherefore the Mother staying in the place departed not till shee had seene him sow it up againe into the body after my going away.

Which as soone as I heard, I presently described the forme of it at home, *inter rariora à me reperta*: And thus this History had alwayes beene buried from the World, (the Mother having thus buried the Creature) if your selfe and others had not desired a figure and narration of it, which caused me to take the hands, and mindes of some of them who
were

were present: Who being nearest the young man, were most likely to say the best, and therefore being besides people of good fame and reputation might bee credited; considering that they would say nothing at all either against their owne house, or against verity more then what apparent and cleare truth should necessitate them unto: Which from themselves and under their hands, here I have done.

There were also divers others, such as dwelled in the house, and some that came in, who beheld it, after whom I have no leisure to enquire: But such who will scarce believe their Creed, or any true mans word, or that men have senses (which have alwaies beene reputed incorrupted Witnesse,) may goe into the high buildings upon the Street in Saint *Giles* Parish, and at the corner house next the greene Dragon where the Young-man died; they may make further inquisition.

Since which time the Mother hath remooved herselfe into *Bloomesbury* neare unto the house of one Master *Nurse*, who directed me to her lodgings; a man well knowne in all that Region.

Mistress *Gentleman* dwelleth neare unto *S. Clements Church* in the Strand, and the Chirurgeon, or his man can direct them to the house.

Moreover that day all of us that were present

sent at this sight related to our friends, wives, or husbands what we had found, as they will testify.

The History therefore being verified by as much testimony as humane perswasion need require: Except nothing but oath will content some, which if it shall be found necessary to Authority: It will most readily come forth also and obey: It is most requisite that something be said of this or any such like matters generated in mans heart, both for the manner of their generation and the way of their cure, and by what means such rare and incredible causes of death may be found out in time and taken away.

§. 4.

SUCH matters as these were worthy of your selfe, and a man of your long experience. Yet because this strange generation was found by me, I will consult with your learning, rather then by any hasty resolution, determine and discourse a little to state a question of no smal difficulty; since Hippocrates first hath given the occasion, which was this; *Cor* 11.

*Hip de morbis
Avicen l. 3. fen*

nullo morbo laborat: the heart laboureth of no disease: & Prince Avicen, *cor longinquum a cunctis*, the heart is farr remote from dangers. And yet contrary to these: Very many Physitians enumerate these diseases of the heart; the *Marasmus*, *Syncope*, the *Cordiac* passion
C *Lypothy-*

Lypoehymy, Apostems, Vlcers, Boethalia, Corrosion of Sublimate; and I dare adde, diseases which affliēt the heart by reason of distillations from the head in some who have had the unction: Tremors also and palpitations of the heart; as *Peter Ebanus* in his Booke *de Venenis*: And the *Paralyfis* of the heart, as old *Aurelianus* in his second Booke of *Slow-passions*: After *Harophylus* and *Erasistratus* have observed.

And now of late *Skinkius* and others have found wormes in *Cordis capsulā*, which is the *Pericardium*: But I speake more precisely and punctually, that now in the left Ventricle of the heart, this Worme or Serpent hath beene found: Which the Mother of the Young-man saith, was at least of three yeares growth, for so long he complained of his breast, and as shee saith would never button his Doublet in the Morning, but be open breasted in all weathers, till he had washed his hands and face, and was subject to palpitations.

Now then that wee may judge whether *Hippocrates*, and *Avicen* direct their speeches: these reasons are to be admitted.

- I. First, from the situation of the heart, *in medio-medij pectoris*, saith *Avicen*; in the middle of the middle of the brest: which Mathematically is not true: for so the basis or upper part, or *caput* onely is placed in an Equidistance from the *diaphragma* (the inferior

feriour *furcula*,) and the *Clanícula*, (and the *furcula superior*) and betweene the *Vertebra* of the backe and the *anterior Sternon*.

The Second is, that the heart dwelleth in a strong pannicle, and such an one, that *non invenitur panniculus compar ei in spissitudine, ut sit ei Clypeus & tutamen*: that no pannicle is comparable unto it, that it may be a shield and defence unto the heart.

2.
H'pl. de Cord.

Thirdly, *Avicen* addeth, that the heart it selfe is created of strong flesh, that it may be *longinquum aroccmentis, in quo contexta sunt species villarum fortium*: Diverse strong strings admirably woven together do bind and strengthen the heart, and give it aptitude for motion, and resistance. *Hippocrates* long before *Avicen* saith the same, and things of greater consequence: *Cor est musculus fortis, &c.* The heart is a strong muscle, *non nervo, sed densitate carnis & constrictione*: not by his nervous nature, but by solidiry of flesh and constriction: And in the heart there lye hidden diverse skins like spiders webs extended, which do so bind and shut the endes of the forts, that no man ignorant, knowes how to take out the heart, but will take up one for an other. Neither can water or wind penetrate into the heart: and more; *Cor tunica* *cam habet circumdatam, & est in ipsa humor modicus, &c.* *Vt cor sanum in custodia florescat: habet autem humiditatem tantam quanta satis est astuanti in medelam: hunc humorem cor*

3.
H'p. ubi supra.

emungit bibendo ipsum assumens & consumens, pulmonis nimirum potum lambens : He speaks further of the cover called the *Epiglottis*, that nothing may enter that way but what is convenient ; So that seeing the heart is fortified with such strength of ribbs, with such covers, such skins, such fortitude of substance, such density of flesh, such excellence of liquour, such curious filaments, that nothing can enter, hurt, or come neere the heart to make it sicke: but that it is able to defend it selfe, both by its owne situation, strength, and happy condition in very many respects, and keepe out or put backe whatsoever also by force shall come neere unto it: It remaineth that the heart is not, neither can be subject to any disease, or at least not easily.

Yea those other men who enumerate the diseases of the heart; grant, as chiefly *Valescus de Tharanta* and the *Arabians* all confesse that a *Syncope* hapneth, or else death as soone as any disease approacheth, or hurt toucheth the substance of the heart; also *Avicen*, *Petrus de Ebano* relate that the forementi-oned diseases kill as soone as any of them touch the substance of the heart: So also *Herophylus* coeassed that sudden death followed if a *Paralysis* once surprized the heart : And for *Bohors* or *Phlegmo's*, or *Erisipelas* or the like, they say that they are diseases of the heart *initiative* only, and not *subjective*, to dwell there any time.

And

And indeed I am fully perswaded that the heart suffereth a *marasmus privative*, by negation of due transmission from other parts, rather than that *marcor* should follow *ad cordis substantia ariditatem*; for if any part have good substance in it, the heart hath; and therefore *Hippocrates* saith, that *quando fontes resiccati fuerint homo moritur*: that the Ventricks have the last humidity in them: wherefore *Galen* seemeth to desert his Master in saying, *a cordis ariditate incipere malum. Viz, veram senectutem & interitum naturalem.* Whereas hee should have said the contrary: that the aridity of the heart followeth the desiccation and want of due transmission of other parts: Yee if I may speake my mind freely, *Hippocrates* is not to be taken simply, that the heart cannot be any wayes affected; but perhaps in the sense of *Galen*, that the heart suffereth little or no paine by reason the substance of the heart hath but little sensation, having but one little nerve for feeling from the sixth Conjugation, and that is somewhat obscure also. Or if hee meane, as indeed I am sure hee doth, that diseases doe not affect the heart; hee is to bee understood that ordinarily they doe not, but very seldome, by reason of the carnous parts, *Cor solidum ac densum ut ab humore non agrotet, & propterea nullus morbus in corde aboritur, caput autem & Splen maxime sunt morbis ab-*

Galen. pla. 2.

noxia,

noxia, His speech is evidently comparative; else wee see very oftenthat which hee never saw in all his long life and experience : And indeed we see now very frequently the heart affected with Imposthumes, with Wormes, with Abscesses, with Fleamy concretion both in the Eares of the heart and Ventricles, yea and now with a Serpent: And yet men live divers yeares with them, and many other diseases both *per essentiam & Consensum*, all kinde of distempers both equall and unequall, of which the Ancients have left no memory nor mention unto us, with which the Books of late Physitians are replete. Wherefore the propositions of the Ancient Physitians must have a friendly interpretation; or else mens hearts now a daies are more passible and obnoxious unto diseases then in former ages, which by me as yet cannot easily be admitted : Wee are forced therefore to conclude that the heart *per essentiam & primario & subjectivè* may be afflicted with a disease and cause of death, and it cannot otherwise be conceived, seeing such creatures are begotten in it; yet doubtles exterior diseases kill sooner then innate.

§. 5.

BUt this then begets a greater question, how this Monster or such as this should bee begotten or bred in the heart, so defended, as hath

hath beene said, more then all the body, and in the most defended part of the heart, the left Ventricle three times thicker of flesh and substance then the right: as also of what matter: seeing that Cell is possessed and replenished with the best, purest and most illustrious liquor in the body, the blood Arteriall and the vitall spirits.

There are who conceive that pervious passages may be found for little Wormes and the like to enter into the heart: but they must give a better way then any that I have yet seene doe, as also the Wormes must be very little. Others say, that such matters are caused by the ill habit of the heart; by which if they meane the substance of the heart, it is not to be receaved, till the heart hath beene hurt by ill distributions and transmissions which in our case is otherwise: for halfe of the heart, the left Ventricle, (the *Matrix* of this Serpent) was solid and still good: Wherefore it is not in the ill habit of the substance.

Others thinke that those Wormes which create sometimes the *mal della luna*, as the *Italian* terme it, living in the *pericardium*, and gnawing the heart: Of which there are innumerable Stories.

Hebenstreit lib de peste telleth us one, of a Prince to whose heart a white Worme was found cleaving with a sharp and horny nose.

Alexius pedemontanus, lib. I. Secret. telleth

telleth us of an other : and so *Math: Corvar: lib. 2. c. 28. Consult. med.*

In Stowe's Cronicle ad annum 1586. of 2 Elizabeth, a matter of this nature, in an Horse is recorded as a memorable thing in these wordes.

The Seventeenth day of March, a strange thing hapned, the like whereof before hath not beene heard of in our time. Master Dorington of Spaldwick in the County of Huntington Esquire, one of her Majesties Gentlemen Pensioners, had an horse which died suddenly, and being ripped to see the cause of his death, there was found in the hole of the heart of the same horse, a Worme which lay on a round heape in a kall or skinn, of the likenesse of a Toade; which being taken out and spread abroad, was in forme and fashon not easie to be described: The length of which worme divided into many graines to the number of fifty (spred from the body like the branches of a Tree) was from the snout to the end of the longest graine seventeene inches, having foure issues in the graines from which dropped forth a red water: The body in bignesse round about was three inches and a halfe, the colour whereof was very like a Mackerel. This monstrous worme found in manner aforesaid, crawling to have got away, was stabbed in with a dagger and died; which being dryed was shewed to many

many honourable personages of this Realm.

If this Horse-worm, or Serpent be Chronicled, how much more may this be memorized for Posterity? Or that which you have, or that which you told me was found in the heart of the Lord Boclew.

By reason these were found in Men, that in an Horse: and this found by me of greater length, and more certaine forme, then that which they could not tell how to describe.

As also those peeces of black flesh generated in the left Ventricle, of which *Beni venius* historizeth one; C. 35. *de obditis*, in forme of a Medler, upon the Artery; and *Vesalius*, lib. 1. c. 5. *de humani corporis fabrica*, speaketh of a most Noble and learned Personage, in the left Ventricle of whose heart, two pounds of blacke glandulous flesh were found; the heart extended like a pregnant wombe.

Yea and those pituitose carnosities and other matters, so often scene in the left Ventricle, by *Neretius Neretius* that famous Physician of Florence, and *Erastus*, part. 5. *disputat. de feb. putrid.* may be generated in the pericardium, either by drinckes of ill condition sliding into the *Trachea*, and so into the Arteries, and the heart: and sometimes some small seedes or atomes of creeping creatures, which *Cornelius Gemma* setteth forth sufficient-

*Cornelius
Gemma. l. de
Naturæ divinæ
characteris.*

by, and historich many strange matters in this kinde, as some to vomit *Yacels* and *Serpents* of strange formes: and it is a common saying of the *Pedemontanes*, and such as drinke the waters of the *Alpes*; that every such man borne hath a Frog to his brother. Such things may passe into the stomak, but rarely into the heart.

§. 6.

BUT that which I have to say, is this; that these strange and extraordinary generations are caused from the temperament individuall, for you well know that there is a double temperament; the one Specificall, the other individuall; the one is *fixum* and unalterable, the other is *temperamentum fluxum*, and accidentall.

As for the *Specificall* temperament, although the vitall acts cease, yet the *specificall* act is never changed; for you see that the parts of this or that animall, retaine their *specificall* vertue when they are dead: as herbes, or those partes of herbes, as leaves, seedes or rootes, keepe their property, and retaine their owne heates or favours, when they are cut away, or taken up from the ground: Yea and there are certaine specificke atoms which alwayes continue after putrefaction, and extreame drinesse in the fixed salt.

*Sunt igitur solida primordia simplicitate
 Quae minimis stipata coherent partibus arte
 Non ex aliorum conventu conciliatu
 Sed magis aeterna pollentia simplicitate
 Vnde neq; avelli quicquam neq; diminui jam
 Concedit natura reservans semina rebus.*

Lucret. lib. 1.

This temperament is proper to every creature: for Man hath his temperament, the Lyon his, hyssopp his, and the rose his owne: For God made every thing, *secundum species suas, & in genere suo producat aqua in species suas, & omne volatile secundum genus suum.*

Et Deus fecit bestias juxta species suas & omne reptile terra in genere suo, & producat terra animam in genere suo, &c.

Wherefore the Specificall temperament of Socrates doth not differ from the temperament of Hippocrates, Plato, Cato, or any other man: which may be well put against Aristotle, who thought the soules of men did differ in nobility one from an other: which difference can no way be founded upon the temperament specifically, but rather upon the individuall, which is but the accidentall constitution of the Individualls of the same species; which followeth some peculiar determination of th' horoscopant; or else upon some other speciall helpe, or hinderance; as from the singular scite of Heaven, ascension of Starres, aspect in flux, the aliment of parents, either more or lesse elaborate; and

many other matters every creature borne hath according to the felicity or infelicity of his generation: especially Man, who of all other creatures is nourished with most variety of meates and drinckes: We also see every day that such men are more hot, and vivacious, who are borne either in the Starres of *Leo*, or the Sun *Oriental*: they also to be of more succulent habit, who are born within the second *quadrate* of the Moon: and such to be least vital, who are born in the silence of the Moon, herbs also gathered the Moon, decreasing, have lesse force: & the very soile often doth either so augment, or dwarte plants, and herbes, and give them such strange conditions, that they are found degenerat, and scarcely the same herbes: As for the prolifick matter, it breedes (as Physicians say) a male, or female, as it is more or lesse concocted: There are also diverse conjunct matters, which helpe or hinder generation, as such matter doth which differeth much a *punctis specificis*, or a *semine*, for the *sperma* may be much, which is *materia augmentativa*, but the seed is so little of which a giant is generated, that as *novum lumen* saith: it can be no greater at first moment of conception, then in proportion to the 8200. part of a graine of wheate; which confirmeth that of *Aristotle*, that the fortieth day after conception, *homo formicæ non major*; from which augmentative matter it is (which is made of various and alterative aliment) that children

children differ so much from both their owne parents: hence one sweates and sweares at the sight of a Cat: and an other forsakes the table at the sight of a Pigg or Goose; the reasons of which antipathies and diversities, are founded in the latent matter spermatike, as if the Mother of one, somewhat before her Sonne was begotten, had eaten a mouse; and the other fed upon the eares of a Jew.

All which is said to illustrate, that there is in many men, a certaine connate matter and obedientall, susceptible of divers diseases, and infelicities: Wherefore it was not so anciently, as worthily said; *Feliciſſimum est bene nasci*, it is a most happy thing to be well borne.

And from this *Diabeses* and ill dispositions may many a strange sicknesse in after ages spring, as time, diet and other accidents doe alter or intend the heat, cold, or acrimony of the humour and blood, or some other quality.

I pray Sir, note well the faithfull Relation of a most understanding and sincere man, M. *John Whistler*, one of the Benchers of *Graves-Inn* and Recorder of *Oxford*, who upon my Narration of this History of *John Pennant* (the very same day, or the next that I found the Serpent;) told me that in his younger daies himselfe was a great Cock-Master, and one of his old fighting Cocks beginning to droope, he thought it best to cut off his

head, which as soone as it was done, there appeared and shot out betweene the skinns another head and neck, like that of his Cock, but it was a kinde of gelly (as hee conceived) with a very fine skin upon it, with a bill and a little combe: The rest was not searched, which perhaps was bred of some Egg in the body of the Cock, which kind of Conceptions are very rare, yet the sacred *Scripture* maketh mention of *Cockatrices*: Which doubtlesse cannot be bred but of some humour or blood exalted to some extraordinary and preternaturall degree of heat, cold, or sharpnesse, or some other quality: Which first the naturall heat and valour of that bird prooveth: Secondly his martiall profession and terrible battells performed almost to death, all his life long; as also being begotten of such like Ancestors, himselfe also excelling in heat and fiery spirits accidentall.

Compare this Young-mans state also with this history; his right kidny wholly consumed, his left tumified as big as any two kidnies or three, full of ulcerous matter: So likewise his bladder full of ulcer, and rottennesse, and nothing in his body to be found the cause of this: Wherefore the sharpnesse and extraordinary heate of the blood or some such like quality was the cause of the Ulcers, and so also consequently of that extraordinary production in the heart: For nothing els appeareth whatsoever may be conceived: And this
 acci-

accidentall temperament of the blood, I take to be the cause of this which we found in the heart : For in the heart (if any where) was the greatest heat, and if in any part of the heart in the left Ventricle, the principall receptacle of arteriall blood and spirits : And I have more to confirme me in this opinion, having certaine knowledge both of the diet of his Mother and Grand-mother also, and of his owne : Which I am not willing to make publique; but to make private use of it to my selfe.

All which shall not by me bee intended to prejudice any other better judgement concerning other like conceits ; by reason that passages to that Ventricle may be sometimes pervious, although very rarely : But to informe you of some peculiar knowledge that I have of this mans History ; which may give us great light concerning others of like condition.

I could here discourse how the imagination produceth strange things in men ; and worketh not only in our owne bodies, but also in *hyle mundi*, as *Fryer Bacon* prooveth, and *Prince Avicen* : But this I will not attempt, except you shall judge this Relation may be beneficiall to any, and then I shall discusse it out at large.

*Ro. Bacon, l. de
Celo & mundo*

accidentall temperaments of the blood, 1.
 take to be the cause of it which we found in
 the body: For in the heart (I say) where

BUt to me the resolution of this matter seemeth very profitable to know how these things may be bred in men, for I suppose, men from hence will take speciall care to alter the accidentall temperament of humors, if they find them excell in any high degree of heate, cold, sharpnes, or the like, such as have in them inconvenience and danger, and to deale with learned Physitians in time.

So also is the knowledge of singular use and benefit to know when men are affected with any such disease, and how they may be cured.

As for the knowledge of abstruse and secret affections, where perhaps no dolor gives certitude of the place affected, as in diseases by consent, when some other parts are more afflicted, such skill is worthy of a Physitian, and at any rate to be procured: But how or where shall we have it? Who writeth of it? Who hath so much as ever dreamed of any such helpe to mankind? For mine owne part I never yet read of any *Signa pathognomonica* of any such disease: Neither doe I know whereto find one graine of instruction in this, as also in divers other diseases (which I can nominate) more then from mine owne observation and care. Wherefore if I set downe one thing which is not common nor els where to be found. I hope you will take it as my good wish

wish unto the *Common-wealth* of Physicians, and I will lay my ground upon two Histories of mine own: the one was in *December, anno. 1634.* For being sent for to a yong gentleman whose name was *Arthur Buckeridge* son unto M. *Arthur Buckeridge* now of *Tottenham* Gentleman, who was sick of that kind of pox which our Country people call the Flocks, which were many, flat headed, white, and wrought along, as if wormes had made certaine crooked furrowes among them, which when at first I beheld, I was very diffident in my selfe of doing any cure, because I never knew any of that disease and manner saved: Yet while the friends of the Youth declared unto mee what an ingenious child and scholler he was, and what hopes all his friends had of him: I still beheld the variegation, or vermiculation of that kind of *variola*: And because no Physician in all my reading ever gave me the least light or helpe to cure them: J more studiously searching the cause of their forme, strongly apprehended that that outward work and waving could proceed from no cause, but from putrefaction caused of wormes; and that God and nature did assist in so great a difficulty, shewing by this external signature the internall cause, taking therefore my *Indicative* from the *Conjunctive* (as *Galen* counselleth very well) J prescribed chiefly against wormes and inward putrefaction, and in very short space he was restored to his health: And while I write these

E things

things, the yong-man (whom I never saw since) cometh in to my house to search after me, and to give me thanks so long after, being shortly to goe for *Oxford*: Wherefore to confirme this History I sent unto the Youngmans Apothecary to see what was yet upon file, to ascertaine what I say; and it is returned me, that two of my bills are yet there remaining: As also one honest Gentleman remembreth well that I then expressed as much and told his friends that I intended to prescribe against the worms principally.

The other History was of this *John Pennant*, whom we dissected; who was well known unto me, as his friends and others well can assure it, in whom as is likewise sufficiently knowne, I very often noted this, that he had an excellent Eye, but extraordinarily sharpe, and like the Eye of a Serpent, and so much I have spoken of it, that divers Gentlemen and good Schollers did make answer unto me that heard of his long diseases of the supposed stone, or ulcer of the bladder: that pains and griefes did sharpen mens aspects: But finding what we have seene in him, thus much shall mine owne observation teach me ever; Let others doe, or believe as little as they please, that *secret, unusuall and strange inward diseases, doe send forth some radios, or signatures from the center, Analogicall to the circumference, by which we may finde the causes if we be diligent and careful*:

full: And this is that which I would commend, of which I know no man that hath written one word as yet: Which although at first it seemeth new, yet if men will well consider it and what I shall say I doubt not but they will be confirmed, that it is an accurate and a most necessary observation, and a chiefe Window to see into the most secret diseases and Closets of the body and heart also.

And first as an introduction to believe what helps Physitians may have from beames and signatures. All learned Physitians will thus farre goe vvith me, that this vvas that admirable way of the old *Magitians* to find out the natures of medicines, from their peculiar beams, signatures and similitudes, and that there is no Simple or medicine *Specificall* (as they say) or excellent for any disease or verry few, but we are able to make the *radij* or signatures to appeare, from which those learned *Magi* did, or might find out the properties and vinues of those Simples or medicines, and this you know to be true, and this way you all know that *Sponsa Solis* or the *Kiramides* of the *Synas* went, as that book of the King of *Persia* sheweth, which I lent unto you; and you have no doubt many volumes of Physitians as well as others who have written of this argument. Wherefore seeing it is so cleare that signatures and beames have so excellently and clearely discovered the virtues of all medi-

cines latent and abstruse. Shall we conceive that God and Nature are deficient in affording outwardly some helps to know the inward, secret and strangest maladies? It cannot be: For to what purpose is it, that the Simples have virtues medicinall, and for every disease, if some diseases may not be discovered, and how can they bee discovered within, to which no eye can come? from which nothing is received, as in some other diseases. Some are knowne by time, as Feavers, keeping Period: Some by place or part affected, as Cholick, Angine, Stone in the reynes, and the like. Some by excretions, as Dissenteries. Some by such like and others more or lesse: But there is no meanes to discover such a thing as this that hath given occasion of all this discourse, for nothing was excerned of it any waies, or from it that could give any light: No topicall griefe so great as that in his reynes and bladder, he did complaine of his breast and of a beating there sometimes; but *Palpitatio cordis* is *signum commune*. Neither did this man complaine as he did alwaies of his other affections. Neither can it be imagined how such a substance growing and receiving daily augmentation in his heart could be discovered by the wit of man, but by some outward thing singular and unusuall, as a speciall *radius* of what was within.

§. 8.

I trust then that this speculation and practise will in time be thought of, and that it may, I will set this signature upon it (although seldome or scarce ever noted by any except by Friar Bacon in his Booke *de Calo & mundo*, &c. More especially by that incomparable sage *Alkindus*, the most learned man that the East since his time, or long before hath brought forth unto the world: that every thing hath his *radios proprios*, as well as the starres of Heaven have: *Alkindus* his wordes are these, in his Treatise *de radijs*, as a firme conclusion, and sufficiently there by him confirmed; *Agite ergo cum mundus Elementaris sit exemplum mundi, ita quod quaelibet res in ipso contenta ipsius speciem continet. Manifestum est quod omnis res huius mundi siue sit substantia, siue accidens, radios facit suo modo ad instar siderum, alioquin figuram mundi syderci ad plenum non haberet.* But this we will manifest to the sense in some few (saith hee) the fire transmitteth his beames to a certaine distance: the earth sends out her beames of colde, of medicine, and of health; and medicines taken into the body, or outwardly applied, diffuse their beames through the whole body of him that receives them: the collision of solid bodies makes a sound which diffuseth it selfe by the beames of the thing

moved : and every coloured body sendeth
 out his beames, by which it is perceived, and
 this is subtly knowne in most other things :
 by which by *vive* reason it is certainly
 knowne to be true in all things; taking this
 therefore for truth wee say, that every thing
 which hath actuall existence in the elemen-
 tary world, sendes forth his beames, which
 fill the elementary world after their manner,
 whereupon every place of this world con-
 taineth the beames of all things which are
 actually existent in every place : And as every
 thing differeth from other; so the beames of
 every thing do differ in effect and nature from
 the beames of all other things, by which it
 comes to passe that the operation of the
 beames is diverse in all diverse things : Thus
 farre, and much more *Alkindus* to the same
 and like effect : Yet I will ad some few in-
 stances more. The severall smelles of all
 things in the world, are their severall *radij*
 which doe discover themselves unto us, and
 we perceive them to be many times where
 we see them not : Wee smell Roses, Musk,
 Civit, Amber, Quinces, Apples, Planes
 and herbes of all sortes, and very many other
 thinges in roomes or boxes, before we come
 neere them : and we are most times assured
 of such things to be neere us, by their proper
 and peculiar emanations, or irradiations,
 which are their specifick beames, darting
 out and diffusing themselves from one cen-
 ter;

ter, unto a certaine distance, according to the vertue of the species or his proper nature, which may doubtlesse also be intended, or remitted; or varied, and so make strong projection, according to the rectitude of line, or else be debilitated according to the proportion of obliquation: but this I insist not upon.

Fetted things also have their *radios*, according to their owne proper nature, and there is the same reason of them in all points according to their species: The colours of other things are also beames: and the very truth is, that as all thinges in the world have their proper *radios*: so all the actions that they have is by vertue of these *radij*: and as *Alkindus* saith, by these beames is exercised in *con-junctum localiter, aut in seperatum*: which the Schoole-men call *immediatio virtutis*, or *immediatio suppositi*: in both, nothing is done *sine radijs*, nor truly knowne: As for example, If two men come close together, one cannot strike another, *Immediatione suppositi*, except the *animales radij* actuate the nerves and muscles of the hand, and therefore *immediatio virtutis* is supposed. These spirits are the *radij animales*, and by these every action arbitrary or not arbitrary is effected in or by man, and every other creature.

And as cleare to us is that action which is performed *immediatione virtutis* in other creatures; for we see an Adamant to draw yron

yron at a distance: A looking Glasse to re-
 present the Images of things separated
 from the glasse: And this we know must
 bee by some Emission or projection of
 beames one towards another, as well as
 by the Emission of the animall spirits from
 the braine into the nerves. And a mar-
 vellous wonder it hath beene to me to see
 how Mineralls purified and defecated from
heterogeniall mixtures, finding themselves free
 doe strike out themselves in any liquour into
 branches and Starrs, as is acknowledged by
 Physitians, calling them *medicinas stellatas*,
 as *Mercurius Stellatus: Regulas Antimonij*
Stellatas, &c. and not onely Minerals doe
 thus, but the Salt of vegetables, and animals
 I have made so, that they will doe the like:
 So that it is evident that every thing in the
 world hath his beames; and it cannot, nor
 ought not to be otherwise, sith the nine times
 most blessed and most glorious Essentator of
 all things who hath beene so diffusive, as to
 branch out himselfe into every thing visible
 and invisible, that any thing should not have
 some likenesse unto him who made all things
summaratione, and with as great perfections
 as their severall species were capable of.
 And for them therefore not to shew them-
 selves, and who was their Father, it is impos-
 sible.

Cælum est in terra sed modo terrestri:

Terræ est in Cælo, sed modo Cælesti:

Yea

Yea even putrid humours, and materiall causes of diseases, as being naturall things though corrupted are good: and have their beames and their signatures in favours, pustles, bubos, spots, and tokens without, of divers sorts according to the severall species of the humour putrified within, or from the commixtion with other causes by which a Physitian is much instructed, what is within, and how to take heed himselfe; and to come home to the very point, and cause of all this Discourse, we see in all kind of Animals in the world (and I doubt not but your incredible desire to know and excellent naturall sagacity hath often observed) that according as their arteriall blood is exalted, such *radij* are in their Eyes; as we see in some men more then others, and in Cocks, and in Serpents: A Cocke hath an Eye whose *radij* are almost exalted to the beames of the Eye of a Serpent: And doubtlesse such blood had this man, and such spirits of an incredible heate or acrimony: The Eye is an *Index animi*, which cannot otherwise be then by the *radij* or spirits of it, much more then doth it shew the blood arteriall upon which those spirits are founded; and thus from the Eye I have made it evident, that we may know much of the left Ventricle of the heart where the arteriall bloud is elaborated and made: And thus in other matters, if from the *radij* or signatures

exterior we play the good *Magicians* and diligently consider them: I am perswaded wee may have a singular helpe, and insight to cure the most hidden and most dangerous diseases of all, and such as otherwise cannot be known. You see Sir, I have founded my sentence upon God, Nature, and Experience, and if it be hidden or not believed by any, it is to them incredible who have grosse conceptions, small skill, as I am sure your great insight and wisdom will and can better confirme: For what is that which makes some men wiser then others? *Magis sapiens est & dicitur qui minus perceptibilia percipit de rebus & earum conditionibus*, saith that wise man *Alkindus*: There is no doubt therefore (as the same man saith) but that they who are informed with an holy desire of wisdom will labour much to comprehend the secret conditions of things, as the ancient Physicians did who with wonderfull sagacity searched for that skill which we enjoy: As for such as are neither wise nor have desire of wisdom, I leave them to *Ptolemy* that other miracle of knowledge to instruct the world of them; *Reprehendunt insipientes quod non comprehendunt*, unwise men reprehend all that they doe not comprehend.

IT remaines onely that something be said of the cure of such Conceptions if by any Physitian they be perceived in time: Either by pulsation of the heart or by any externall signe or signature, or Syndrome.

There are some who use no alterants nor other peice of art then to kill and dissolve such conceptions: and they confide in this. *R. Succij Aliij, Nasturtij, Raphani, ana. ʒ. j. detur & statim curabitur.* So Schenckins from Stockerius. Others thus. *R. Tanacetiramulum in umbra siccatum, in pulverem redactum cribellatum, cui addatur pulvis sequens, R. Rad gentian. Rad. Paonia longa, ana. ʒ. j. Myrrha, ʒ. ʒ. misce, tere & cum uti volueris. R. ʒ. j. Et cum guttula aqua ut solum madesiat misce, deinde inunge os & labra infantis aut patientis ter aut quater, & una cum ceteris medicamentis ejicientur.* So Schenckins. This I grant is good for wormes that cause *Epileptike* fits in children, but for such as lie deeper in the *pericardium* and the left Ventricle, it is not likely they will be sensible of, at so great a distance and inclosure: I rather thinke that the use of some oyles which are more penetrative, may do more good, as some drops of *Olei de Sabina in aqua juventutis*, *Raimundi* or *Olei ex Baccis Juniperi ob ejus penetrativam virtu-*

tem, may with some continuance or with the successe before mentioned be more efficacious: But why am I so large speaking to you? But to lay some grounds of future discourses with you, concerning both preservation and cure of such latent maladies, rather then here to set them out.

6. 10.

Yet for conclusion I have onely this one thing to note unto the world: how that these which seeme so rare, strange, and incurable mischiefes, might be more familiarly knowne, and easily cured, if it were not for a babish, or a kinde of cockney disposition in our common people, who think their children or friendes murdered after they are dead, if a Surgion should but pierce any part of their skinnes with a knife: by which it cometh to passe, that few of those innumerable and marvellous conceptions, which kill the parents in which they are bred, (as your selfe with admiration have knowingly spoken to me of their infinite number which are generated in mans body) can ever be found out, or cured: so great a monster is begotten in the blood of fooles, and fearefull people, which destroyeth the common good of man-kinde in a very great proportion: whereas that knowledge of their generations, which Physitions have, is commonly

commonly from the dissections of the bodies of Noble Personages, and of the Gentry; who with their friendes about them have beene bred to more fortitude, and are more wise and communicative, as most of our medicinall histories, you know confirme, and your selfe likewise hath told me of some. All vertuous and heroick soules know that when their particle of divine perfection is returned to him that gave it, that then their bodies are to serve the universe (as that pious Bishop knew) who when he had given away all besides his body, at last gave that also for the good of the living, when it should be found dead; and therefore bequeathed it to the Physitians to dissect it: but doubtesse our Tradesmen, their wives and children, and our sugar-sop citizens are compounded of a rarer, *noli me tangere*, when they are dead then when they were alive; And though Nobles and Princes may be cur in peeces, yet is it *pinular*, and the losse of grace for ever with them, if a Phisitian should but intimate such a matter as decently but to open any part of their most intemperate Impes.

But what good more frequent dissections might doe, what portentuous matters they might discover, and how facile they might finde the causes, and their cure, you sufficiently know, and in part others may by this history understand: And although the

learning and knowledge of some Phisitions of our age be singular, and growne to such an happy degree of perfection, yet there are by dissections every day something to be learned: and how much the internall do sim-
bolize with externall, as in part I have discovered, and J will yet give out one illustration more: let but Phisitions well note their patients complections, and colours (for this time I will onely speake of the face) and let them take afterward if they come to dissect them notice of their livers, and if they be diligent, in few dissections they shall be able, looking into any mans face whatsoever, to know the affections very manifestly of his liver. Sir, under favour, and with you J have thus much freedome as to tell some of my brother Phisitions and Surgeons, that the inspections and dissections which they celebrate over the world, are not to inable men to talke of names, parts and places, but to doe, and to be able to judge of thinges hidden and secret, that they may not be deceived touching the causes of mens diseases: this is the chiefeft end, and yet how few study out of entrailes this learning, I neede not intimate unto you.

The wayes of nature, by which operations are effected, as also the continuation of parts and vessels, their communication, and to finde the causes of sickneses, their epigeneses,

geneses, their metaftases, their apostases, their
palyndromyes.

The wayes of Symptomes, reasons of re-
 vulsions and the like, are the next: and so
 much subordinate to the other, and of lesse
 necessity, as obuious inspections shewe
 this to be more facile, and with lesse labour
 to be attained then that; the other therefore
 not being so well perfected to our dayes, I
 have by this extraordinary occasion, and
 out of my good wishes, ventured to speake
 a word by you, unto such as are wise in our
 owne profession, since Phisicians should be
idioti, as our dictators word is, *like Gods*, what
 is in us in good skill, and good will, for the
 safety of man-kinde: that as it was said of
 his dayes, so it may of ours, *in eorum diebus*
raro anime descendebant ad infernum: in their
 dayes, soules seldome descended into hell,
 if any at last forsaking divine grace shall de-
 scend; yet that hell may gape a long time ere
 it receive them, and that others may have
 time to shake handes with Heaven, that our
 profession, the noblest and wisest of all
 others, (I speake of professions which con-
 cerne this life onely, not of professions super-
 naturall) may still be esteemed divinest (as
 the old Phisicians were crowned deservedly,
 and related among the Gods, above all
 others) while by our meanes, miserable
 men are restored to the onely blessing of this
 life, health; and (as I said) be preserved
 from

(40)

from that great and eternall gulph of infelici-
ty, Hell (many of them not being in state
of grace, because sicke upon their sinnes) and
lastly, made live till they be friends and
sonnes of God, and so rich as to come to
Heaven: our Saviour Christ crowning us with
such happy mindes, as to be made instru-
ments and meanes of many mens
eternall salvation, by occasion
of their temporall
restitution.

* *
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